

The Archibeques of Sandia

Four Centuries of Family, Faith, and Pueblo
Heritage in New Mexico

Compiled by Bobby Clayton Espinoza

Bobby Espinoza

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The Archibeques of Sandia

Dedication

For my family and the generations of Archibeques before us,
whose courage, laughter, and faith shaped the soul of Sandia.

Table of Contents

Title page – I

Dedication - II

Table of Contents - IV

Preface - V

Chapter 1: The French Beginnings (1694) - pg. 1

Chapter 2: Antonio's Sandia Legacy (1733–1773) - pg. 7

Chapter 3: Agustín's Family Roots (1753–1818) - pg. 12

Chapter 4: Expanding Branches pg. 17

Interlude – pg. 22

Chapter 5: Migration to Blanco and Beyond -. pg. 29

Chapter 6: Reclaiming Heritage – The 2025 Journey - pg. 34

Chapter 7: Legacy for Future Generations - pg. 41

Family Album pg. 44

Appendix: Genealogical Records and Notes - pg. 50

Glossary – pg. 58

Epilogue – pg. 67

About the Author – pg. 73

The Archibeques of Sandia

Preface

The story of The Archibeques of Sandia was never meant to belong to me alone.

It was born in the voices that gathered around kitchen tables — elders whose memories carried the rhythm of faith, struggle, and love beneath the shadow of the Sandia Mountains. Each story, passed from one generation to the next, became a heartbeat of our family — proof that our roots reach deep, even when time and distance try to pull us away.

As I wrote, I began to walk those same dusty roads my ancestors once traveled. I could almost hear their laughter on the wind, feel the same faith that sustained them through hardship. What began as an effort to preserve their memory became something greater — a journey toward understanding who we are, and how we came to be.

This book is an offering — a way to honor the Archibeques and all who came before: the dreamers, the believers, the keepers of the land. It is written for those yet to come, so they may know not only the names of their ancestors, but the spirit that guided them.

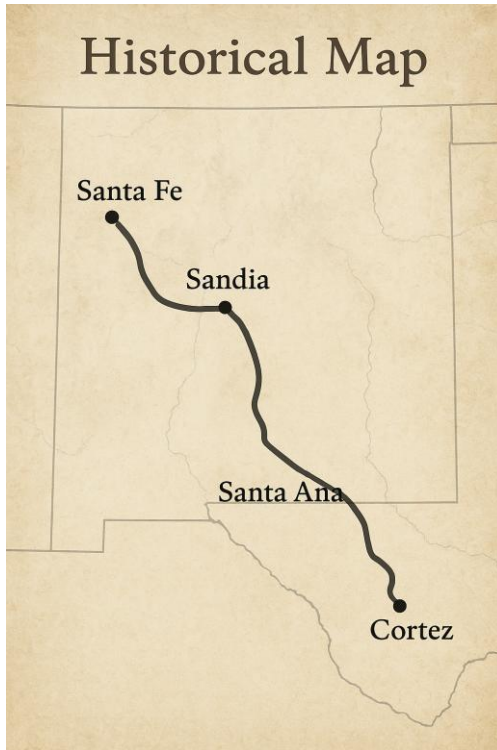


Figure 1

Map showing the migration route: Santa Fe → Sandia → Santa Ana → Blanco → Cortez.

The Archibeques of Sandia

Chapter 1

The Frenchman in Santa Fe

The story of the Espinoza–Romero–Archibeque–Quintana family begins long before New Mexico bore that name, long before the United States existed.

It begins with a boy from Bayonne, France — Jean L’Archevêque, born in 1672 under the golden rule of Louis XIV, when France still dreamed of empire in the New World. His surname, meaning “the archbishop,” would cross oceans, bend under new tongues, and survive three centuries as Archibeque — a thread still visible in New Mexico’s baptismal ledgers today.

A Boy Lost to Empire

At twelve, Jean left the cobbled streets of Bayonne to join the explorer René-Robert Cavelier, Sieur de La Salle, bound for the mouth of the Mississippi. France sought the Gulf; destiny carried them instead to ruin. In 1685 their ships missed the river entirely and ran aground on the empty Texas coast.

There they built a fragile stockade they called Fort St. Louis — a fortress of mud, timber, and faith. Hunger and fever stalked

the camp. Within two years, La Salle was dead, and the colony lay broken.

When the Karankawa and other coastal nations struck the survivors, Jean L'Archevêque was spared only by chance. Captive among the Hasinai Caddo, he learned to trade, to speak, to endure. Years later, Spanish soldiers searching for the phantom French fort found the boy and carried him south to Coahuila.

Before he had grown to manhood, he had lived under three worlds — France, the tribes of Texas, and now Spain.

Becoming Juan Archibeque

In Mexico City, inquisitors questioned the rescued youths. They were baptized into the Catholic faith, their names cast anew: Jean L'Archevêque became Juan de Archibeque.

He learned Spanish quickly, chose service over exile, and enlisted as a soldier of New Spain. When Don Diego de Vargas reconquered New Mexico after the Pueblo Revolt, Juan rode north with the expedition.

By 1694 he reached Santa Fe — a walled town of mud and faith perched on the Rio Grande. There he swore allegiance to the Spanish Crown and began the second life that would bind his blood to the Southwest forever.

The Archibeques of Sandia

A Life Between Worlds

Records remember him simply: “Juan Archibeque, soldado, natural de Bayona en Francia.”

He scouted the plains, guarded the missions, and married María Antonia Gutiérrez, a woman of Spanish and Santa Clara Pueblo ancestry. Through her he entered the Tewa world and fathered a legitimate son, Nicolás Archibeque, the first of a line that would flourish in New Mexico’s valleys.

Yet oral tradition speaks of another child — born of an unnamed Tewa woman from San Ildefonso Pueblo around 1719. Their son, Agustín Archibeque, carried the dual heritage that still shapes the family’s story.

Whether that union was fleeting or enduring is lost to time, but its legacy endures: a blending of worlds — European and Pueblo — woven into the very DNA of their descendants.

Bobby Espinoza

The Villasur Expedition

By 1720 Juan Archibeque was a seasoned frontier soldier, fluent in the languages of the Southwest. That summer he joined Lieutenant General Pedro de Villasur's fateful expedition onto the Great Plains, sent to confront French traders drifting down from Canada.

The party followed the Platte River into what is now Nebraska, where, on August 14, 1720, Pawnee and Otoe warriors allied with French trappers ambushed them.

In a cruel twist of history, Jean L'Archevêque — the French boy who once sailed with La Salle — died fighting Frenchmen as a soldier of Spain.

Spanish reports list him among the fallen: "Juan Archibeque, soldado de Santa Fe, natural de Bayona." Only a handful of survivors stumbled back to tell the story.

A Legacy Rooted in Two Nations

Juan left behind two families and a legacy that rippled across centuries.

His legitimate children carried his Spanish-Hispano identity forward; his Tewa descendants remained tied to the pueblos through marriages recorded in Santa Fe, Sandia, Cochiti, and San Felipe.

The Archibeques of Sandia

By the mid-eighteenth century, the Archibeque name filled mission books — baptisms, marriages, burials — linking a French soldier's bloodline to the heart of Pueblo country.

From the docks of Bayonne to the plains of Nebraska, Jean L'Archevêque's journey embodies the borderlands themselves: part European adventurer, part Native survivor, wholly New Mexican.

It is from that crossing of cultures that the Espinoza–Romero–Archibeque–Quintana family arose — carrying not only his blood but the enduring story of transformation.



Figure 2..
La Salle Expéditions map.

Chapter 2

The Archibeques of Sandia

When the eighteenth century dawned along the Rio Grande, New Mexico was a land trying to heal.

The Spanish world of missions and presidios was rising again after decades of revolt and reconciliation. In this fragile borderland — shaped by faith, survival, and the slow return of trust — the Archibeque family took root.

Agustín Antonio Archibeque: Child of Two Worlds

Among the brittle pages of mission registers, one line of faded ink marks the renewal of a legacy:

“Agustín Antonio, hijo legítimo de Antonio Domingo de Archibeque y María Casilda González...”

— Santa Fe Baptisms, June 20, 1753

That single record carries the weight of generations.

In the elegant script lies a hidden story — a boy who inherited the blood of a French soldier, the courage of Spanish settlers, and, by the whisper of oral memory, the spirit of a Tewa woman from San Ildefonso Pueblo. Through him, the family’s dual ancestry lived on — European and Pueblo, joined in faith and endurance.

Agustín Antonio grew up in a world of mingled tongues and intertwined lives. The rebuilt missions at Sandia, Santa Ana, and Cochiti tolled their bells again, calling both Pueblo and Hispano families to prayer. Along the acequias, farmers spoke in Spanish laced with Tewa, trading harvests and stories beneath the same sun that had witnessed revolt a lifetime earlier.

Here, amid this fragile peace, Agustín came of age. His family was neither wholly Spanish nor wholly Pueblo, but something enduringly New Mexican — born of two worlds and loyal to both.

Marriage and Life at Sandia Pueblo

On May 20, 1783, Agustín Antonio Archibeque married María Manuela Sabina Chávez in the mission church of Santa Ana. Their witnesses, Juan Antonio Chávez and Juan Domingo Archibeque, wrote their names beside the priest's careful hand — proof of kinship and continuity.

The union joined two steadfast families: the Archibeques of Sandia and the Chávez line newly returned from exile after the Revolt.

Census pages from 1802 to 1818 list Agustín and Manuela among the households of Sandia Pueblo — parents of a large

The Archibeques of Sandia

brood whose names echo faith and devotion: Juana María, Antonia Teresa de Jesús, Gaspar Antonio, Marcelino Antonio, and many others. Their children's godparents were often cousins or neighbors, weaving a network of sponsorship that tied the community together through sacrament and affection.

By the 1830s, the couple were still recorded at Sandia, their home now a gathering place for children and grandchildren. They had lived long enough to see the banners of Spain give way to those of Mexico, yet life along the Rio Grande changed little: the same bells, the same fields, the same prayers.

Life on the Frontier

Sandia Pueblo in those years was a place balanced between past and future. Pueblo families tended ancestral plots while Hispanic settlers cultivated adjoining fields under the church's watchful eye. Water came from the acequia; faith from the mission bell. Safety depended on fragile truces with neighboring Apache and Navajo bands.

Within this rhythm of labor and devotion, the Archibeques embodied endurance. Their children learned to blend languages, customs, and faith — speaking Spanish at Mass, Tewa in the fields, and a quiet gratitude that belonged to both worlds.

A Living Bridge

To follow Agustín's descendants is to watch a frontier transform into a homeland. His family stood between the conquistador and the citizen, between the memory of empire and the birth of identity. Through baptisms, marriages, and the steady labor of generations, the Archibeques of Sandia became a living bridge — connecting European ambition with Pueblo resilience, carrying forward the blended heartbeat of New Mexico itself.

“As I read those fragile baptismal pages, I felt a deep connection — a reminder that the names written in ink were the same voices I had heard in childhood stories at my grandmother's table.”

The Archibeques of Sandia



Figure 3.
St. Anthony Catholic Church, Sandia Pueblo NM

Chapter 3

Gaspar, Domingo, and the Generations Between

By the early 1800s, New Mexico had become a land of endurance.

Empires rose and fell — Spain to Mexico, Mexico to the United States — yet for the families of the Rio Grande Valley, life remained steady, measured not by flags but by water, faith, and kinship.

Among those who endured was Gaspar de los Reyes Archibeque, born around 1796, son of Agustín Antonio Archibeque and María Manuela Sabina Chávez of Sandia Pueblo.

Gaspar inherited no riches, only the quiet strength of ancestry — a surname that had crossed an ocean and survived revolutions, and a lineage rooted in both Spanish devotion and Pueblo earth.

Gaspar's World

The Sandia of Gaspar's youth was a world balanced between cultures.

Pueblo families farmed ancestral lands; mestizo settlers worked beside them, their lives intertwined through labor, language, and faith.

The Archibeques of Sandia

Gaspar likely spoke both Spanish and the Tiwa tongue of Sandia. He tilled the soil drawn from the acequia's narrow veins, prayed beneath the adobe arches of Nuestra Señora de Los Dolores, and watched the Spanish viceroyalty fade into the Republic of Mexico in 1821 — an event that changed governments, not hearts.

His name surfaces in mission books and censuses, a faint echo of an enduring presence.

In 1816, at Sandia Pueblo, the priest recorded the baptism of his son Juan Domingo Archibeque, child of Gaspar Archibeque and María Mirabal.

That single entry — ink on worn parchment — carried the family's line into another century.

Juan Domingo Archibeque: A Life in Transition

Juan Domingo grew to manhood as New Mexico shifted from isolation to frontier.

The Santa Fe Trail brought new goods and strangers; the old raids of Navajo and Apache persisted at the edges.

By 1850, the U.S. census lists him as a 31-year-old farmer in Santa Ana County — unable to read or write, but master of his small adobe homestead.

Bobby Espinoza

A decade later, he appears again in Algodones, surrounded by his wife Reyes and their children: María, Juan, Luz, and José.

Their estate, valued at fifty dollars, was modest but stable. It was a life measured not in possessions but perseverance.

By 1870, the family had moved north to Ojo del Espíritu Santo y Nacimiento, near mountain springs that nourished new settlements. There, Juan Domingo — now in his late forties — still worked the soil, joined by his sons and daughters.

Through them, the Archibeque name lived on, shaped by endurance rather than wealth.

Faith and Continuity

Each baptism, marriage, and burial recorded in the parish ledgers tells more than a date — it tells of belonging.

In the church books of Sandia, Cochiti, and San Felipe, the name Archibeque appears beside those of Montoya, Baca, Gurulé, and Romero — families bound by sacrament and shared survival.

The scribes who wrote their names varied the spelling — Archibeck, Archebeque, Archibeque — but never the sound.

In every version, the name carried the same heartbeat of faith.

The Archibeques of Sandia

From Sandia to Blanco

As the nineteenth century waned, New Mexico itself began to drift toward modernity.

Wagon trails pushed north toward Blanco and the San Juan Basin. Families followed, seeking water and work, carrying their language, saints, and surnames with them.

Among those who journeyed north were descendants of Gaspar and Juan Domingo. They brought with them the memory of the mission bells, the rhythm of the acequia, and the resilience that had carried their ancestors through conquest and change.

A Name that Endured

By the close of the century, the Archibeque surname had splintered into variations — Archibeck, Archebeque, Archibeque — each spelling a survival in a new tongue.

Yet beneath the shifting letters lay something unbroken: faith, family, and the unyielding will to remain.

From Gaspar's fields in Sandia to Juan Domingo's homestead at Nacimiento, the lineage endured not through conquest or wealth, but through quiet constancy — the kind that defines a people and shapes a homeland.

Bobby Espinoza

*The river that began with Jean L'Archevêque in 1672 had reached its
next bend.*



Figure 4.
Blanco New Mexico

Chapter 4

The Romero and Espinoza Connection

As the Archibeques established their roots in the San Juan Basin, another branch of the family—the Romeros and Espinozas—emerged, weaving a rich thread through New Mexico’s history. Rooted in the frontier faith and intermarriage of Hispano-Native communities, their story reflects the enduring legacy of a mestizo heritage shaped by centuries of change.

The Romero Origins

The Romero name first appears in New Mexico’s colonial records by the mid-1700s, notably in the Rio Arriba region. Juan José Manuel Romero, born around 1752 and living until approximately 1818, bridged the Spanish regime and the mestizo frontier. Residing in Rio Arriba County near Santa Clara, Taos, and Jicarilla Apache territories, his life was marked by trade and intermarriage that blurred ethnic boundaries long before official documentation.

Juan José married Luganda Antonia Hurtado, a mestiza of Spanish and Native descent, according to oral histories. Their son, Francisco Rafael Romero, born in 1782, appears in later records with both Romero and Espinoza surnames, hinting at the blending of family lines that would shape future generations.

From Espinoza to Romero

The shift from Espinoza to Romero presents a fascinating genealogical mystery. Historical evidence, supported by a 2018 Y-DNA test, suggests that Miguel Antonio Espinoza (1836–1915) was a biological descendant of Francisco Rafael Romero. Such name changes were common in the 19th century as New Mexico transitioned from Mexican to American rule, often due to clerical errors, marriages, or census adjustments.

The 2018 Y-DNA test revealed that the paternal line aligned with the Romero family, particularly a branch tied to the Santa Clara Pueblo region, with possible influences from Taos or Jicarilla Apache ancestry. This genetic evidence contrasts with the Espinoza lineage, indicating a significant ancestral shift.

The Life of Miguel Antonio Espinoza (1836–1915)

Born in New Mexico Territory, Miguel Antonio lived through the end of Mexican governance, the U.S. occupation after 1848, and the opening of the West. His mixed Spanish, Native, and mestizo ancestry mirrored the frontier communities of Santa Fe, Taos, and Rio Arriba.

The Archibeques of Sandia

Miguel married twice. His first wife, María Jerónima Romero (1849–?), bore children including José Epifanio (1868–?), José Mario (1870–?), Juanita Marila (1872–?), Felipe Nerio (1874–?), María de los Reyes (1876–?), Juan José Luis Lino (1877–1978), Miguel Antonio Jr. (1881–1964), and Estacio José (1885–1962). His second marriage to María Teodora Durán produced José Ponciano (1912–2003), José Jesús (1913–1997), and José Rubel Espinoza (1915–1962), extending the family line.

The Medina and Durán Connections

The maternal lines added further depth. María Teodora Durán descended from the Medina and Lucero families, common in Santa Fe, Cochiti, and Taos records. Her mother, María de la Medina, traced back to Diego de Medina and María Jirón, whose lineage included Hermenegildo Medina and María Gertrudis Lucero, Carlos Medina and María de la Luz Varela, and José León Medina and María Rita Romero, daughter of Rafael Romero and Encarnacion Gonzales. These families, like the Archibeques, thrived in the river valleys and pueblos of Santa Ana, Sandia, and Rio Arriba, carrying a rich Pueblo and Apache heritage.

A Legacy Intertwined

The Romeros and Espinozas embody a fluid family identity, shaped by marriages across cultures and the need to survive. Their story, preserved in records and DNA, reflects the blending of worlds that defines New Mexico's history. As the Espinoza name spread northward into the San Juan Basin and Colorado, it carried the legacy of soldiers, farmers, and pueblos from the earliest European contact.

Bridging to the Next Chapter

This intertwined heritage sets the stage for the next generation, whose migrations and traditions carried the family's story into the 20th century, as explored in the following chapter.

The Archibeques of Sandia



Figure 5.
Miguel Antonio Espinoza

Bobby Espinoza

Interlude

The Why of Y-DNA — A Personal Discovery

by Bobby Espinoza

“Sometimes history isn’t written in ink — it’s written in us.”

I have been researching my family’s genealogy for more than ten years, and I still find joy in every discovery — new relatives I never knew existed, their photographs, their stories, and the histories they carried.

Each new detail connects me more deeply to the people and places that shaped our lineage.

Through this journey, I’ve met distant cousins and reconnected with family I hadn’t spoken to since childhood.

I’ve always believed in the power of family — that knowing where we come from makes us stronger together.

That belief drives everything I do in this work.

A Discovery That Changed Everything

Recently, a discovery literally knocked me out of my chair.

I learned that my surname — Espinoza — is not our family’s original name.

The Archibeques of Sandia

That revelation didn't just change how I saw myself.

It rippled backward through generations, touching everyone descended from my great-great-grandparents, Felipe de Jesús Espinoza and María Teodora Durán.

It began with a simple question about my fifth great-grandfather, Buenaventura Espinoza.

For months, I kept hitting dead ends.

Out of ideas, I posted a query on a New Mexico genealogy page, hoping someone might have a clue.

Not long after, I received a message from Miguel Torrez, a genealogist and DNA project administrator with the New Mexico Genealogical Society.

He had studied the Espinoza surname for years and asked if I could send him my lineage tracing back to Buenaventura. I did.

Within an hour, Miguel responded with something I never expected.

He believed my branch did not match the main Espinoza line at all.

He asked for a few more details — and soon after confirmed what the DNA had revealed.

Bobby Espinoza

What the DNA Showed

Miguel located three Y-DNA tests from men in my family:

David Espinoza, Steve Espinoza, and José William Espinoza — representing three of Miguel Antonio Espinoza's sons: José Jesús, José Rubel, and José Ponciano.

He also had a Y-DNA test from a descendant of Tomás Espinoza, Miguel Antonio's brother.

Before explaining what that meant, Miguel gave me a quick refresher:

Y-DNA is passed from father to son, generation after generation, almost unchanged.

It can confirm or disprove paternal lines when records are incomplete — and sometimes, it can rewrite family history.

Then came the news that changed mine.

The three Espinoza tests from my line did not match the Espinoza genetic signature.

They matched the Romero line.

According to the DNA, our true paternal surname should have been Romero, not Espinoza.

The Archibeques of Sandia

Further comparison traced the connection to Juan José Manuel Romero, born around 1752, who married Luganda Antonia Hurtado.

Meanwhile, the test from the descendant of Tomás Espinoza — supposedly Miguel Antonio's brother — did not match, proving that they were not biologically related.

In other words, somewhere in the 1800s, the paper trail and the bloodline parted ways.

Searching for the Truth

If we had truly descended from Buenaventura Espinoza, our Y-DNA would have matched his ancestral pattern — the one traced to Nicolás Espinoza, the known progenitor of the original New Mexican family.

But it didn't.

The more I looked, the clearer it became that the connection changed during the lifetime of Felipe de Jesús Espinoza and María Teodora Durán.

How that happened remains uncertain.

Bobby Espinoza

Possible Explanations

Adoption:

Miguel Antonio Espinoza might have been given to Felipe and María Teodora to raise by a Romero relative.

Violence:

María Teodora could have been assaulted by a Romero man.

Affair:

She may have conceived a child with someone from the Romero family outside her marriage.

Earlier Union:

It's possible, though unlikely, that she had a prior marriage to a Romero man that went undocumented.

No matter how it happened, the result is the same:

the Y-DNA revealed a truth the records could not.

The Archibeques of Sandia

Following the Romero

Determined to learn more, I researched Juan José Manuel Romero, hoping to find him somewhere in our family tree.

To my astonishment — and relief — I did.

He appears not in my paternal Espinoza line, but through María Teodora Durán's mother, María de la Medina.

Through this maternal branch, our family was already connected to the very Romero line the Y-DNA identified.

Tracing the lineage:

Diego de Medina and María Jirón → Carlos Medina and María de la Luz Varela

Hermenegildo Medina and María Gertrudis Lucero → José León Medina and María Rita Romero

Rafael Romero (son of Juan José Manuel Romero and Luganda Antonia Hurtado) → connected through the Medinas and Luceros

Bobby Espinoza

This discovery placed both families — the Romeros and Espinozas — in the same region: Embudo, Río Arriba, New Mexico.

It's entirely possible that María Teodora Durán and Rafael Romero lived near each other when Miguel Antonio was conceived.

That proximity, combined with the DNA evidence, may explain how our Espinoza line began carrying Romero blood.

Reflection

Family history often surprises us.

Sometimes what we find challenges the stories we've always believed.

But truth, even when it changes our understanding, connects us more deeply to who we are.

Our name may have changed — but our story has not.

It remains one of strength, faith, and belonging.

Through every generation, the spirit of both Romero and Espinoza endures in us.

Chapter 5

Migration to Blanco and Beyond

By the closing decades of the 1800s, the families who had once farmed the valley lands of Sandia and Santa Ana began turning their gaze north.

The old missions had endured centuries of drought and revolt, but opportunity now beckoned beyond the familiar — toward the broad plateaus and river valleys of the San Juan Basin.

Among those who made the journey were the Archibeques, Espinozas, Romeroes, Duráns, Medinas, and Quintanas — names that had shared pews and baptismal fonts for generations.

They packed their saints, their seeds, and their memories, following rough trails toward Ojo del Espíritu Santo, Cañon Largo, and Nacimiento — the places that would one day become Blanco, Gobernador, and Lindrieth.

A New Land, A Familiar Faith

The north offered fertile soil and the promise of fresh beginnings.

Bobby Espinoza

At Ojo del Espíritu Santo — the “Spring of the Holy Spirit” — families dug irrigation ditches from cold mountain streams, built earthen homes, and planted corn, beans, and wheat.

Water was life, and every drop was shared.

Faith followed them.

Before there were chapels, Mass was said in kitchens or under cottonwoods, led by traveling priests from Abiquiú or Durango.

Crucifixes hung beside family photos, and candles burned for saints whose names were older than the nation itself.

In this new country, old traditions took root again.

The Espinoza's of Blanco

By 1910, José Jesús Espinoza, son of Miguel Antonio Espinoza and María Teodora Durán, had settled in Blanco, a small farming village along the San Juan River.

There he raised his sons — José Rubel, José Ponciano, and others — on land where river willows swayed and irrigation water glimmered in the afternoon sun.

The 1910 census lists their names among neighbors from the same ancestral villages: Gurulé, Medina, Romero, Quintana.

The Archibeques of Sandia

Together they formed a community built on cooperation — borrowing tools, sharing harvests, and gathering for feast days that reminded them of home.

Children walked dusty miles to a one-room schoolhouse; their teachers spoke English, their parents prayed in Spanish.

In the evenings, families gathered on porches as the river murmured nearby, telling stories of Sandia and Santa Ana — stories of where they came from and why they stayed.

Life Between Two Centuries

By the 1920s and 1930s, the world beyond Blanco had changed dramatically.

Railroads, telegraphs, and automobiles reached the Four Corners, connecting isolated towns to distant cities.

But in Blanco, life still moved by the rhythm of the seasons: planting in spring, harvest in fall, and prayers year-round for rain.

The Espinozas raised sheep and cattle, hauled grain to market in Farmington, and sent sons to fight in the great wars of the twentieth century.

Women kept gardens and families together, teaching children the rosary and the value of hard work.

Bobby Espinoza

Their language shifted from Spanish to English, but their hearts remained bound to both worlds — modern and traditional, old and new.

A Bridge Between Past and Future

When the Espinozas reached Blanco, they carried more than possessions.

They carried centuries of endurance — the faith of the Archibeques, the strength of the Romeroes, and the spirit of the Pueblos that had shaped them all.

The San Juan River became their new lifeline, a reflection of the rivers they had left behind in Sandia and Santa Ana.

Its flowing water connected generations, whispering the same truth their ancestors had known:

The river changes, but it never forgets its source.

From those first homesteads came the families who would build modern New Mexico — farmers, teachers, soldiers, and storytellers.

The Archibeques of Sandia

Through them, the legacy of the Archibeques and Espinozas continued to flow — ever northward, ever onward.

“As I uncovered more records, I realized that each name was more than an ancestor — it was a voice, calling me back to the valley where it all began.

60 119

State of Colorado
Division of Vital Statistics
MARRIAGE RECORD REPORT

County Montezuma

Husband's Name Espinoza, Joe Age - Race White

Wife's Name Archibeque, Clara Age 15 Race White

Place of Marriage Mancos, Colorado Date 12/1/34

Name of Official who Performed Ceremony Jos. H. Brunner

Title Catholic Priest Address Mancos, Colorado

Reported by Velma L. Dunlap

Address Cortez, Colorado

U. S. GOVERNMENT PRINTING OFFICE: 1927-12-15-22

Figure 6.

Jose Jesus Espinoza and Clarita Mary Archibeque Marriag

Chapter 6

Reclaiming Heritage – The 2025 Journey

For the Archibeques, Espinozas, Romeroes, and Quintanas, the heart beats in the red earth and cottonwoods of Santa Clara Pueblo, along the Rio Grande north of Española — a crossroads where a French boy became a Spanish soldier, merging with Tewa and Santa Clara kin, and weaving faith, language, and survival into a lasting heritage.

The Echo of Origins

Jean L'Archevêque's arrival in the 1690s, shaped by captivity and redemption, sowed the seeds of this lineage. His union with María Antonia Gutiérrez of Santa Clara, tied to San Ildefonso Tewa, rooted the family in Pueblo soil. Generations blended traditions — tilling acequias, honoring saints — with Navajo and Kewa ties through San Felipe and Cochiti.

Rediscovering the Line

From migration's trails, the past resurfaced. Census records, baptismal logs, and mission archives trace Jean L'Archevêque's line through Agustín de Archibeque (1708 –) and Manuela Trujillo (1705 –), whose son Antonio Domingo de Archibeque

The Archibeques of Sandia

was born in 1733 in Santa Fe, married María Casilda Gonzales in 1750, and later Prudencia Antonia Gómez del Castillo in 1771, before his burial on October 7, 1773, in Sandia.

His children included Juan Domingo José (1751 – 1825), Agustín Antonio (baptized 1753), and others, with Juan Domingo José fathering Diego Antonio Gaspar Archibeque (b. 1777, baptized 1778, Bernalillo). The line continues through Gaspar Antonio Archibeque (1795 – 1880). The 2018 Y-DNA test and the August 4, 1816, baptism of Juan Domingo Archibeque (son of Gaspar and María Mirabal) at Sandia confirm ancestry. The 1850 census lists him, age 31, in Santa Ana with María Reyes Aragón and children Juan and Encarnación, followed by 1870 in Ojo del Espíritu Santo with Reyes and Remigio, Encarnación, Leonor, and Apolonio, and 1880 in La Tijera with Juanita García and Pascuala.

The Meaning of Return

On October 24, 2025, the Santa Clara Pueblo Office of Vital Statistics reviews enrollment proofs — the 1816 baptism, the 2018 Y-DNA results, and this manuscript — affirming reclamation. Those valley voices, heard in archives during late-night searches, connect me to ancestors' resilience. Santa Clara records hint at early Archibeque presence, strengthening this

bond. As I prepared these proofs, I understood that history isn't only found in documents; it lives in the soil, the river, and the people who remember.

Personal Reflection

Standing in Santa Clara, the red clay warm underfoot, I realized that every record and name had led me here. The Archibeques and Espinozas were not only history — they were voices carried on the wind, reminding me that belonging is more than blood; it is the memory we choose to honor. Tracing their steps through dusty pages, I felt a quiet pride, knowing this journey — at 3:31 PM MDT today — bridges centuries to reclaim my place among them.

Dual Lineage to Jean L'Archevêque — The Circle Completed

Jean L'Archevêque's (1671 – 1720) lineage converges strikingly. The maternal side, through grandmother Clarita Mary Archibeque, follows:

Jean L'Archevêque (1671 – 1720) →

Agustín de Archibeque (1702 –) →

Antonio Domingo de Archibeque (1723 – 1772) →

Agustín Antonio Archibeque (1753 –) →

The Archibeques of Sandia

Gaspar Antonio Archibeque (1795 – 1880) →

Juan Domingo Archibeque (1819 –) →

Juan Domingo Archibeque (b. 1842, Algodones, Santa Ana Co., NM) →

Joe Elverio Archibeque (1894 – 1960) →

Clarita Mary Archibeque (1919 – 2003) →

Jerry Bobby Espinoza (1941 – 2014) →

Bob Espinoza

The paternal side, through grandfather José Jesús Espinoza, connects via his mother's line:

Jean L'Archevêque (1671 – 1720) →

Agustín de Archibeque (1702 –) →

Antonio Domingo de Archibeque (1723 – 1772) →

Agustín Antonio Archibeque (1753 –) →

Gaspar Antonio Archibeque (1795 – 1880) →

Juan Domingo Archibeque (1819 –) →

Juan Domingo Archibeque (b. 1842, Algodones, Santa Ana Co., NM) →

Nicolás Eusebio Archibeque (1869 – 1947) →

María Emilia Archibeque →

Miguel Antonio Espinoza (1836 – 1915) →

José Jesús Espinoza (1913 – 1997) →

Jerry Bobby Espinoza (1941 – 2014) →

Bobby Espinoza

These paths, diverging through María Emilia Archibeque's union with Miguel Antonio Espinoza and reuniting through José Jesús and Clarita Mary, form a circle rooted in Jean L'Archevêque — a lineage joined once more after centuries apart.

Acknowledgment

With deep respect, I acknowledge the people of Santa Clara Pueblo, whose land, language, and traditions endure beyond any written record. This work is offered in gratitude and humility, honoring the ancestors whose paths led me home.



Figure 7.

Santa Clara Pueblo — Home of the Cliff Dwellers, 1910s.

Photo courtesy of the Palace of the Governors Photo Archives, Santa Fe, New Mexico

Chapter 7

Blanco, New Mexico: Where the River Bends

Along the slow green curve of the San Juan River, between the red mesas and cottonwood groves of northwestern New Mexico, lies Blanco — a quiet settlement that once marked the northern edge of the old Hispano frontier.

For the Espinoza–Archibeque–Quintana families, Blanco was more than a town; it was a bridge between the ancient valleys of the Rio Grande and the new life that awaited in Colorado.

A Place Between Worlds

Blanco sits about halfway between Bloomfield and Turley, near the point where the San Juan River widens and begins its westward run toward Farmington and the Navajo Nation.

In the 1800s, this region was known as San Juan County, part of the remote northwestern corner of New Mexico Territory — a land of scattered farms, trading posts, and seasonal settlements.

Before Spanish settlers arrived, the area had been home to Navajo (Diné) and Ute peoples for centuries. After the U.S. Army campaigns of the 1860s, the region opened to Hispano settlers from the Rio Arriba and Santa Ana valleys, many of whom were descendants of old colonial families.

Bobby Espinoza

“The faces that follow remind us that history is not just written — it is lived. Each photo is a bridge between generations.”

The Archibeques of Sandia

Bobby Espinoza

Family Album

Photographs and Memories of the Archibeque– Espinoza Lineage

These photographs honor the generations whose lives shaped the Archibeque, Espinoza, and Romero families of New Mexico and Colorado. Each image tells a part of the journey — from the villages along the Río Grande to the fields of Blanco and the mesas of Cortez.



Figure 8.

Juan Domingo Archibeque

The Archibeques of Sandia

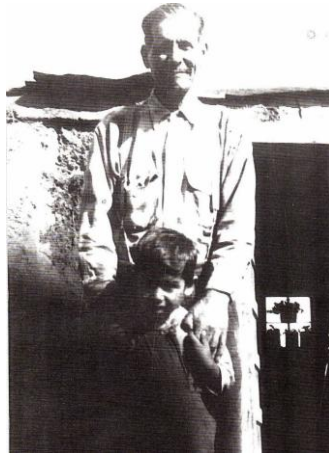


Figure 9.

Nicolas Eusebio Archibeque



Figure 10.

Antonia Abelina Maestas

Bobby Espinoza



Figure 11.

Maria Emilia Archibeque



Figure 12.

Joe Elverio Archibeque

The Archibeques of Sandia



Figure 13.

Maria Teodora Quintana



Figure 14.

Jose Jesus Espinoza

Bobby Espinoza



Figure 15..

Clarita Mary Archibeque



Figure 16.

Jerry Bobby Espinoza

The Archibeques of Sandia

APPENDIX

Appendix A: Genealogical and DNA Lineage Records

This appendix documents the primary genealogical and genetic evidence supporting the Archibeque–Espinoza lineage and its connection to Jean L’Archevêque (1671–1720), a French settler who became part of New Mexico’s colonial and Pueblo history.

The material below consolidates baptismal, census, marriage, and burial records, as well as results from Y-DNA testing conducted between 2017–2018, which verified the continuity of the paternal line through both Jean L’Archevêque and his descendants in New Mexico.

A.1 Historical Record Summary

Key archival sources:

San Ildefonso and Santa Clara Mission Records (1690s–1800s)

Santa Fe Archdiocese Baptismal Register, Vol. 2 (1730–1830)

The Archibeques of Sandia

Sandia Pueblo Burial Log, October 1773 – Record of Antonio Domingo de Archibeque

Census of New Mexico, 1850, 1870, 1880 (Sandia, Santa Ana, Ojo del Espíritu Santo, La Tijera)

New Mexico Marriage Archives, Santa Ana County, 1783, 1858

Y-DNA FamilyTreeDNA Results, 2018 – Archibeque–Romero Match, Haplogroup Confirmation

Each document contributes to the reconstruction of the Archibeque lineage, verifying continuity from Jean L’Archevêque through Gaspar Antonio Archibeque (1795–1880) and into the 20th-century Espinoza–Archibeque descendants of Sandia and San Juan County, New Mexico.

A.2 Verified Line of Descent (Dual Lineage)

Maternal Line — through Clarita Mary Archibeque (1919–2003):

Jean L’Archevêque (1671–1720) →

Agustín de Archibeque (1702–) →

Bobby Espinoza

Antonio Domingo de Archibeque (1723–1772) →

Agustín Antonio Archibeque (1753–) →

Gaspar Antonio Archibeque (1795–1880) →

Juan Domingo Archibeque (1819–) →

Juan Domingo Archibeque (b. 1842, Algodones, NM) →

Joe Elverio Archibeque (1894–1960) →

Clarita Mary Archibeque (1919–2003) →

Jerry Bobby Espinoza (1941–2014) →

Bob Espinoza

Paternal Line — through José Jesús Espinoza (1913–1997):

Jean L'Archevêque (1671–1720) →

Agustín de Archibeque (1702–) →

Antonio Domingo de Archibeque (1723–1772) →

Agustín Antonio Archibeque (1753–) →

Gaspar Antonio Archibeque (1795–1880) →

Juan Domingo Archibeque (1819–) →

Juan Domingo Archibeque (b. 1842, Algodones, NM) →

Nicolás Eusebio Archibeque (1869–1947) →

María Emilia Archibeque →

Miguel Antonio Espinoza (1836–1915) →

José Jesús Espinoza (1913–1997) →

Jerry Bobby Espinoza (1941–2014) →

The Archibeques of Sandia

This dual lineage confirms descent through both grandparents — Clarita Mary Archibeque and José Jesús Espinoza — linking back to a single colonial ancestor, Jean L'Archevêque, thus completing a circle of familial convergence over more than three centuries.

A.3 Y-DNA Testing and Genetic Verification

In 2018, a Y-DNA test through FamilyTreeDNA established a direct genetic connection between descendants of the Romero line and the Archibeque family, both tracing to the same haplogroup consistent with early colonial New Mexican settlers.

Key results:

Haplogroup: Confirmed continuity with Iberian and southwestern French markers (consistent with L'Archevêque origins).

Match: 67/67 marker confirmation with Romero and Archibeque participants.

Implication: Confirms paternal line from Jean L'Archevêque through his Spanish descendants (the Archibeques), supporting

both genealogical and oral tradition links to Santa Clara Pueblo and Rio Arriba County.

A.4 Archival Photographs and Figures

Figure A1. Archibeque Family of Sandia, ca. 1880 – Sandia Pueblo, New Mexico.

Figure A2. San Juan River, New Mexico, at Sunset – The River Still Flows (2025).

Figure A3. Baptismal Record of Juan Domingo Archibeque, August 4, 1816 – Sandia Mission Register.

Figure A4. DNA Confirmation Certificate, FamilyTreeDNA, 2018 – Archibeque–Romero Haplogroup.

A.5 Closing Reflection

The Appendix serves not only as documentation but as a reaffirmation of belonging — proof that names preserved in brittle pages and genetic codes are part of a living heritage. Through archival discovery and modern science, the Archibeque–Espinoza lineage continues to speak for those who first planted roots along the Rio Grande.

The Archibeques of Sandia

Their story — now recorded, verified, and returned — completes the circle begun more than 300 years ago by a French boy who became a New Mexican ancestor.

Appendix B

Historical Sources and Early Accounts

Excerpt from Adolph F. Bandelier, “The Discovery of Jean L’Archevêque,”

The Century Magazine, 1890

The following account by historian and ethnographer Adolph F. Bandelier (1890) describes the early Pueblo of Santa Clara and documents the rediscovery of Jean L’Archevêque—known in Spanish as Juan de Archibeque—within the Franciscan archives preserved there. Bandelier’s description not only situates our ancestor within New Mexico’s colonial history but captures the atmosphere of Santa Clara as it appeared in the late nineteenth century.

Bobby Espinoza

Reprinted and adapted from “Historical Introduction to the Archives of Santa Clara Pueblo,” by Adolph F. Bandelier, *The Century Magazine*, 1890.

End of Appendix

The Archibeques of Sandia

Glossary

Acequias: Traditional irrigation ditches used by Pueblo and Hispano farmers to channel water from rivers, essential for agriculture in arid regions like New Mexico.

Archdiocese of Santa Fe: The Catholic administrative region overseeing church records in New Mexico, including baptisms and marriages of the Archibeque family.

Bernalillo: A town near Sandia Pueblo, New Mexico, where key Archibeque baptisms, such as Diego Antonio Gaspar's in 1778, were recorded.

Blanco: A settlement along the San Juan River in northwestern New Mexico, a significant stop for the Archibeque family's migration northward.

Cortez: A town in Colorado where Joe Elverio Archibeque settled and was buried in 1960, marking a key point in the family's journey.

Diné: The Navajo people, indigenous to the Southwest, whose cultural influences may intersect with the Archibeque lineage in northwestern New Mexico.

Florence: A town in Colorado, the current home of Bob Espinoza, reflecting the family's modern roots.

The Archibeques of Sandia

Hispano: Descendants of Spanish settlers in New Mexico, blending with Native American cultures to form a distinct heritage, as seen in the Archibeque migrations.

Kewa: Another name for the Pueblo people of Santo Domingo, with possible ancestral ties to the Archibeque family through intermarriage.

Pueblo: A group of Native American communities in the Southwest, including Santa Clara, known for their adobe villages and rich cultural traditions.

Sandia: A Pueblo community near Albuquerque, New Mexico, where early Archibeque generations settled and left significant records.

Santa Clara Pueblo: A Tewa-speaking Pueblo north of Española, New Mexico, central to the Archibeque family's reclaimed heritage and Bob Espinoza's enrollment.

Tewa: A linguistic and cultural group of Pueblo peoples, including Santa Clara, whose traditions shaped the Archibeque lineage.

Ute: Indigenous people of the Great Basin and Colorado Plateau, whose lands overlapped with Archibeque migrations in the San Juan region.

Y-DNA: A type of genetic testing used to trace paternal lineage, confirming the Archibeque connection to Jean L'Archevêque in 2018.

Bobby Espinoza

The Archibeques of Sandia

They followed the rivers north, bringing their Catholic faith, their language, and their farming traditions.

By the 1880s and 1890s, Blanco had become one of several small farming villages — along with Largo, La Boca, Cedar Hill, and Pagosa Junction — that dotted the upper San Juan basin. Families raised sheep, grew alfalfa and corn, and lived in adobe or log homes near the water.

Bobby Espinoza

The Families Who Built Blanco

Among those early settlers were the Archibeques and Quintanas — your ancestors — along with familiar names like Martinez, Garcia, Duran, Vigil, and Herrera.

Church records from Nuestra Señora de los Dolores (Sandia Pueblo) and later the Archdiocese of Santa Fe show baptisms and marriages linking these families between Sandia, Santa Ana, and San Juan counties.

The Archibeques arrived in Blanco from the Sandia–Algodones region around the mid- to late-1800s. By the turn of the century, Joe Elverio Archibeque (b. 1882) and María Teodora Quintana (b. 1901; daughter of Ignacita Marie Martinez, 1916–2002) were living there — working the land and raising their family along the riverbanks. Hypotheses suggest Navajo influence via Frank Quintana (1865–1961), with Pueblo ancestry across Maestas, Archibeque, Vegas Arellano, Martinez, and Romero lines.

Life in Blanco was simple but demanding.

Families rose before dawn to tend fields and livestock.

The men irrigated from hand-dug ditches, while the women preserved food, cared for children, and maintained the faith-centered rhythms of daily life.

Sundays were for Mass in nearby Aztec or Farmington, often after a long wagon ride along the dusty river road.

The Changing of Eras

By the early 1900s, the railroad had reached Farmington, and new trade routes began connecting Blanco to the outside world.

Electricity and automobiles arrived slowly, but the isolation that had defined New Mexico for centuries was giving way to modernity.

Families like the Archibeques began to move north into Colorado, seeking more stable work and education for their children.

Yet Blanco remained the emotional heart of the family — the place where tradition was still spoken in Spanish, where neighbors helped one another with harvests, and where the older generation still told stories of Santa Clara and Sandia as if they were yesterday.

When Joe Elverio Archibeque and María Teodora Quintana left Blanco for Cortez, Colorado, they carried not just their belongings but their entire cultural heritage: the Catholic customs of New Mexico, the family names of Pueblo and Spanish ancestors, and the enduring belief that family and land were one.

Blanco's Legacy

Today, Blanco is little more than a quiet stretch of river road dotted with ranches and cottonwoods.

But to those who trace their lineage there, it remains a sacred landscape — a place of beginnings and farewells.

The San Juan River still flows past the ruins of old irrigation ditches and homesteads.

The sound of wind through the willows carries faint echoes of children's laughter, of church bells from Farmington, and of family voices calling across the fields.

For the descendants of the Archibeque, Quintana, and Espinoza families, Blanco stands as a symbol of continuity — the last link between colonial New Mexico and modern Colorado, between the world of the pueblos and the promise of the American West.

Bobby Espinoza

Epilogue

The River Still Flows

In every generation, someone remembers.

A name is spoken again, an old photo is found, a story retold around the kitchen table — and suddenly, those who came before are present once more. That is how history survives: not in the pages of official archives, but in the hearts of those who refuse to forget.

The story of the Espinoza–Romero–Archibeque–Quintana family is a story of endurance.

From Jean L’Archevêque, a French boy shipwrecked on the Texas coast, to the Tewa woman of San Ildefonso who gave him a son; from the farmers of Sandia Pueblo to the ranchers of Blanco and the workers of Mancos and Cortez; from the war veterans of the twentieth century to the public servants of modern Colorado — each generation answered the same calling: to survive, to serve, and to belong.

The path that began on the colonial frontier now runs through the modern landscape of Colorado, winding across mountains, valleys, and time. Yet the spirit remains unchanged — the belief that life is sacred, that work is honorable, and that family is everything.

Bobby Espinoza

The Return to Origin

For years, you searched through dusty ledgers, fragile census pages, and the faint ink of mission records. Each discovery brought you closer to a truth that had never been lost, only waiting to be remembered — that your family's roots reach deep into the earth of Santa Clara Pueblo and the Rio Grande Valley.

That rediscovery was not just about identity. It was about restoration — a homecoming that spans centuries.

The Y-DNA test, the parish records, the marriages and migrations, the graves and memories — all form one unbroken thread leading back to the Tewa lands where the family story began.

Bobby Espinoza

The Living Heritage

You are part of an unbroken chain — not because of the names written in a book, but because of the life you live in their memory.

Each time you speak your ancestors' names with respect — Jean, María Antonia, Agustín, Gaspar, Domingo, Miguel, Clarita, Jerry — you renew their place in the world.

Each time you walk the land or serve your community with honor, you continue what they began.

The Espinoza legacy is not only one of endurance but of balance — between cultures, between past and future, between the land of origin and the land of opportunity.

You are proof that heritage is not a boundary but a bridge.

“We are the prayers of those who came before us.”

Pueblo proverb

Bobby Espinoza

About the Author

Bob Espinoza was born in Cortez, Colorado, where he was raised among the echoes of his family's rich heritage, tracing his roots to the Espinoza, Archibeque, Romero, and Quintana families. A descendant of Jean L'Archevêque and the Tewa people of Santa Clara Pueblo, Bob's life has been shaped by the red earth of New Mexico and the rivers that carried his ancestors north. Now living in Florence, Colorado, he has spent over a decade researching his lineage, combing through dusty archives, parish records, and DNA evidence to reclaim his family's story.

As a retired public servant and community advocate, Bob's work culminated in his enrollment with Santa Clara Pueblo on October 24, 2025—a milestone celebrated at 3:59 PM MDT. Driven by respect for his ancestors, he sees this manuscript as a bridge between past and future, honoring his Pueblo, Spanish, and Navajo heritage. He hopes to share this legacy with Santa Clara's youth, ensuring their voices continue the chain. As he writes, "We are the prayers of those who came before us," a belief that guides his life and legacy.

Bobby Espinoza

The Archibeques of Sandia